Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXI.

SIR SAMUEL ROMILLY.

Mr Romilly was one of the most accomplished, learned, and upright lawyers, that ever practised in the British Courts; nor was he less distinguished as a legislator. In the British House of Commons he was the determined friend and eloquent advocate of every measure, that promised to advance the public freedom and virtue. He was an enlightened philanthropist; and the purity and elevation of his character both in public and private life, the tenderness and fidelity with which he discharged all his relations, as husband, father, and friend, making the cause of the oppressed his own, having a most considerate regard to the feelings, claims and sorrows of the very humblest with whom he was brought into connexion, were in him the results of the best temper and of high religious principle. It was undeniably to the pressure of domestic affliction and of public cares, weighing too heavily upon a sensitive spirit, that his unfortunate malady and its consequences are to be ascribed. The following passages, exhibiting some of the prominent traits of his character, are extracted from a Memoir of Sir Samuel Romilly recently published by Henry Roscoe, Esq. son, we believe, of the late William Roscoe.

No one ever entered the House of Commons better prepared to perform the high duties incumbent on him, than Samuel Romilly. His habits of reflection, his extensive acquirements, his acquaintance with the laws and constitution of his country, his indefatigable industry, his clear philosophical intellect, his high personal character, and lastly, but chiefly, the purity of his ambition, all qualified him to act a most distinguished part in public life. In entering upon the duties of his new station, Sir Samuel Romilly well knew that, in order to give effect to the great and useful designs which he contemplated, it was necessary for him to select some particular object, to the attainment of which his efforts might be principally directed. He felt that, however numerous might be the claims upon his patriotism, or his humanity, it was necessary to make some one great question the principal end of his exertions, leaving it to others to pursue with the same diligence the various other objects, to the acquisition of which he could only hope to extend occasional assistance. In making selection, Sir Samuel Romilly was fortunately induced to devote himself to the amelioration of our criminal code; a subject which had, from an early period of his life, interested his feelings and occupied a considerable portion of his attention. It has been sometimes objected to him, that he did not rather apply himself to the correction of those abuses, which had so long cast a discredit upon the court in which he practised; but it ought surely never to be regetted that he preferred the nobler labor of reforming a code, the impolitic severity of which had for centuries disgraced the institutions of our country. That portion of the community which is affected by our civil polity are never without the means of making their complaints heard; but the poor, the destitute, the uninformed, and the misled, the objects upon whom our criminal jurisprudence operates, have no voice to protest against the severities which the legislature may please to denounce. To watch over the interests of this wretched and degraded portion of society; to become the friend of those against whom every other hand was raised, and the protector of those who were abandoned, even by themselves, seemed to Sir Samuel Romilly a duty which claimed a decided pre-eminence.

On the dissolution of Parliament, in June, 1818, Sir Samuel Romilly was put in nomination as one of the candidates for Westminster; and after a most arduous contest, in which he personally took no part, his name was placed at the head of the poll. In this Parliament he did not live to take his seat. The following distressing narrative is from the pen of Mr Peter, the author of the Memoir prefixed to the Speeches of Sir Samuel Romilly.

"The declining health of Lady Romilly, which had been to her husband for several months a source of uneasiness and anxiety, at length excited in his bosom the most serious alarms. During a residence of nearly two months at Mr Nash's seat in the Isle of Wight, where he had taken her for the benefit of a milder air, his mind continued in a state of unceasing agitation—fluctuating at each turn of her disorder between alternate tides of hope and despair. In a letter to his friend Mr Dumont, of the 27th of September, he says, 'Since I last wrote to you, Anne has been worse, and was certainly considered by both her medical attendants as being in some danger. She is at present a little better; but for myself I still apprehend the worst. I take care to let neither her nor the poor children see the anxiety I feel; but it costs me a great deal. With all this, do not suppose that I have not quite resolution enough to undergo everything, and to preserve my health for my children's sake.'

"A few days after the date of this letter, Mr Dumont arrived at Cowes, where he found Lady Romilly so much better as to be able to spend two or three hours each day in the society of her friends. This temporary improvement, however, was soon followed by a severe relapse, and by several days of acute suffering; during which the anguish of her husband could only be equalled by the pious fortitude and resolution with which he endeavored to suppress his feelings. Though for a long period he was either a stranger to sleep, or had his sleep disturbed by the most terrific dreams; though at times he believed his faculties impaired, and began even to entertain fears of mental derangement, he still recollected the duties which he owed to his family, to his country, and to his Creator. To the last moment of his reason, he continued to struggle with the sorrows which were overwhelming him. Whatever time remained to him from his attendance in the sick chamber of his wife, was devoted to his children and surrounding friends. With Mr Dumont, in particular, he frequently held the most intimate and unreserved conversations; entertaining him with prospects of the future, and with plans for the education and establishment of his children in life."

The author here details, with many most affecting circumstances, the affliction he sustained in the death of his wife. For a time he summoned to his aid, and was successful in applying the consolations which his pity and Christian faith afforded; and was tranquil and resigned. But this domestic sorrow came to him at a crisis, when he was overwhelmed by the burden of official duties and public cares. "His mind became deranged, his heart was broken; and in a moment of phrenzy he terminated his own existence; lifting against himself a hand, that was never lifted but in kindness to his fellow-creatures."

The following prayer was found among his papers, and sent by his executor as a token of respect to his friend, the learned Dr Parr, who entertained for his character the most affectionate regard. "There was no one," says Parr's biographer, "in whom he reposed a greater confidence; and could the letters be collected, which he wrote to several friends on Romilly's lamented death, they would combine almost every topic and every phrase of eulogy."

Almighty God! Creator of all things! the source of all wisdom, and goodness, and virtue, and happiness! I bow down before thee, not to offer up prayers, for I dare not presume to think or hope, that thy most just, unerring, and supreme will can be in any degree influenced by any supplications of mine, nor to pour forth praises and adorations, for I feel that I am unworthy to offer them, but, in all humility, and with a deep sense of my own insignificance, to express the thanks of a contented and happy being, for the innumerable benefits, which he enjoys. I cannot reflect that I am an human being, living in civilized society, born the member of a free state, the son of virtuous and tender parents, blessed with an ample fortune, endowed with faculties which have enabled me to acquire that fortune myself, enjoying a fair reputation, beloved by my relations, esteemed by my friends, thought well of by most of my countrymen to whom my name is known, united to a kind, virtuous, enlightened, and most affectionate wife, the father of seven children, all in perfect health, and all giving by the goodness of their dispositions a promise of future excellence, and though myself far advanced in life, yet still possessed of health and strength, which seem to afford me the prospect of future years of enjoyment;—I cannot reflect on all these things and not express my gratitude to thee, O God, from whom all this good has flowed. I am sincerely grateful for all this happiness. I am sincerely grateful for the happiness of all those who are most dear to me, of my beloved wife, of my sweet children, of my relations, and of my friends.

I prostrate myself, O Almighty and Omniscient God! before thee. In endeavoring to contemplate thy divine attributes, I seek to elevate my soul towards thee. I seek to improve and ennoble my faculties, and to strengthen and quicken my ardor for the public good. And I appear to myself to rise above my earthly existence, whilst I am indulging the hope, that I may at some time prove an humble instrument in the divine work of enlarging the sphere of human happiness.

Nothing was more remarkable in the character of this excellent man than his delicate and disinterested regard for the welfare of others. "Even to the last," says his biographer, "when sinking under the weight of domestic affliction, and anticipating as its result a wretched life for himself, he was still intent on the happiness of those around him. His religion was like his life, pure, fervent and enlightened. Unclouded by superstition or intolerance, it shone forth in pious gratitude to God, and in charity to all mankind."

CHRISTIAN SALVATION.

The Tracts of the Unitarian Association have been extensively circulated: yet we fear there are many, who though they approve their principles, and occasionally purchase a tract for their private reading, do not regularly receive them, and much less purchase them for distribution. To know their value and feel the obligation of extending their good influence to others we must regularly receive them, and become familiar with their contents. For the benefit of those who do not see them we quote the following passages from Mr Whitman's tract on Christian salvation.

SAVED BY THE GRACE OF GOD.

We are saved by the grace of God. Yes. To the free grace of our heavenly Father are we indebted for all the means of our salvation. And what is free grace? Let me give an imperfect illustration by an example. Suppose an earthly monarch should make a feast, and cordially invite all his subjects to come and partake freely. He receives nothing in return for his entertainment; and consequently, it is the gift of his grace or favor. If any of the invited guests refuse to attend, the fault is wholly their own; and for their loss of the pleasure they can justly blame none but themselves. So it is with our heavenly Father. He wishes all his children to be happy. He knows they can be happy only by being good. He has accordingly furnished all the means necessary for securing their goodness. And it was solely of his free grace that he sent his Son Jesus, gave him miraculous powers, and qualified him to be the spiritual Saviour of mankind. It was solely of his free grace, that he raised the crucified Lord of glory from the dead, exhibited him to competent witnesses, qualified his apostles to publish the history of a divine revelation, and preserved the gospel unimpaired to the present times. It is solely of his free grace, that he now invites us all to come to the fountain of truth, and be cleansed from our moral pollution; that he offers the assistance of his holy spirit to all who seek for it in sincerity, and that he aids us in forming Christian characters. For all these unspeakable blessings we can make him no returns; for he is a perfect Being, and cannot be benefitted by the services of his imperfect children. If we refuse to improve these means to our progress in holiness, we shall not be saved; but we can blame no one but ourselves; for we are all invited to approach the table of spiritual bread and water. We all have ability to comply with the invitation. We are all encouraged by the most animating motives. And we are assured there can be no other way of becoming happy, than by using our own powers in the acquisition of holiness. Although salvation is of free grace, it can be experienced only by those who cultivate Christian knowledge, virtue and piety.

PURPOSE OF THE DEATH OF CHRIST.

The grand design of the labors, teachings, sufferings and death of Christ was to save us from our sins and to assist us in acquiring a holy character; so that we might here enjoy the happiness for which we were created, and be qualified for heavenly felicity hereafter. And he would accomplish this plan of infinite mercy, by inducing us to fulfil the various duties of our several relations. Now we are related to our Creator; for we are dependant on his favor for our existence and faculties, for our preservation and support, for our blessings and hopes. Consequently, we are bound, by the very laws of our rational and moral nature, to submit to his authority as our Governor, to render him gratitude as our Benefactor, to trust in him as our unchangeable Friend, to love him as our Father, and to worship him as our God; and if we fulfil these obligations, our piety yields us the purest felicity. But if we banish our Maker from our thoughts, profane his sacred name and institutions, murmur at his allotments, and violate his commands, our sinfulness produces aggravated misery.—We are also related to our fellow men; for they are also children of our common Parent; possessed of the same powers, privileges and rights; and exposed to similar temptations, trials and afflictions. Consequently, we are bound to love them as ourselves, to exert ourselves to promote their best welfare, and ever to do unto them in all things as we would have them do unto us; and if we fulfil these obligations, our benevolence gives us substantial happiness. But if we knowingly injure their property, influence, feelings, reputation or character, our wickedness will be attended with certain wretchedness.—We are likewise blessed with the union of animal and spiritual capacities. Consequently, we are bound to restrain the propensities, principles and affections of our constitution within the prescribed limits of conscience, reason and revelation; and if we fulfil these obligations, our self-government secures rational enjoyment. But if we give unlawful indulgence to our appetites, desires, passions and imaginations, our transgression is followed by loss and suffering. Such, then are the iniquities from which our Saviour came to redeem us, because they naturally produce severe misery; and such are the good works of which he would make us zealous, because they ensure pure and permanent happiness. Consequently, the grand design of his mission and death is, to induce us to fulfil the various duties of our several relations, so that we may avoid the punishment of sin, and obtain the rewards of holiness, both for time and eternity; and thus glorify our Father in heaven.

OBJECT OF THE CHRISTIAN MINISTRY.

The great object of the Christian ministry is to aid in fulfilling the design of our Saviour's mission and death. Consequently, the minister of Christ will habitually endeavor to persuade his hearers to forsake and avoid sin, and to acquire and exhibit holiness. And to effect this important purpose, he will clearly explain to them the nature of sin, and make them feel that it punishes the sinner even in this world; by subjecting him either to the loss of health, property and reputation, or to the suspicion and contempt of his fellow-men, or to the severe compunctions of an accusing conscience, or to the excruciating agonies of a miserable death. He will also explain the nature of holiness, and make them perceive that it rewards the obedient disciple even in this world; by securing the approbation of his own mind, the esteem of the wise and virtuous, the means of usefulness and respectability, and the necessary preparation for the time of trouble and the hour of dissolution. He will likewise lay before them the claims of Jesus; his untiring services and disinterested sacrifices, his spotless example and heavenly spirit, his divine instructions and cruel sufferings, his ignominious death and triumphant resurrection; and he will entreat them, by all that is tender and affecting in his whole history, to become his sincere disciples. He will, further, present to their consideration the paternal character of their Father in heaven; the unmerited blessings with which he crowns their days, the surpassing love which prompted him to send his Son to be their Saviour, the manifold consolations he has furnished for their sufferings and afflictions, the unfading inheritance which he has provided for their eternal residence; and he will beseech them, by all that is interesting and moving in his dispensations and perfections, to become lovers of God as dear children. And finally, he will strive to bring forward all the moral influences of our holy religion. He will not shun to declare the whole counsel of the Lord. And to their moral and religious improvement he will cheerfully devote all his time and talents, all his thoughts and exertions; nay, he will not count his life dear unto himself, so that he may finish his course with joy, and fulfil the holy purposes of his ministry which he has received from the Lord Jesus.

SECRET PRAYER.

"But thou, when thou prayest, enter into thy closet, and shut thy door."—*Jesus Christ*.

The following excellent reflections on this important, but it is to be feared, too often neglected duty, are taken from a discourse of Rev. Henry Grove.

The reasons that evince prayer in general to be a duty, taken from the several parts whereof it consists, may be urged with equal strength for secret, as for any other sort of prayer. Confession, petition, and thanksgiving are the three most noted parts of prayer; and from each of these the argument for the duty I am now establishing is incontestible. It is not more fit and proper that men should confess their sins together, than that every man should confess his own sins to God. It is not more fit and proper that men should spread their common wants before God in their united prayers and supplications, than that every man should make known his private and particular requests. It is not more fit, and proper, and decent, that men should offer to God the sacrifice of thanksgiving for the mercies they jointly partake of, than that every man should gratefully acknowledge the personal favors he receives from the hand of God. In the present sinful state of mankind, confession of sin is become an essential part of prayer. We all of us sin against God, societies and single persons, and are therefore bound to confess our sins to Almighty God, and humble ourselves for them; every church apart, every family apart, and every soul apart. In many things we offend all, and should therefore daily prostrate ourselves at the footstool of the throne of grace, in a lowly sense of our great unworthiness and guilt; we have our particular sins and errors, and should therefore make our particular confessions; our secret faults, and should therefore pray and confess in secret. Public confession is not so much the act of this, or that, or the other person, as of the congregation. In such confession there cannot be room for the enumeration of the sins and transgressions of all present, with their several aggravations (as it is impossible they should be known but to the persons themselves) and upon this ground it is highly expedient, not to say necessary, that every guilty person should make this his own act, by confessing his sins to God in secret, and setting them, as far as he is able, in order before his own eyes.

And then, as to petition, can we satisfy ourselves with concurring in the prayers that are presented by others? Do they fully express our desires? Can they so exactly state our case as ourselves may? Is prayer, considered as an acknowledgment of our dependence upon God, an undoubted duty? And must not secret prayer be as necessary a duty upon the same account? Is it enough that we now and then mix with the crowd in their addresses to heaven? Should we not likewise go alone; especially knowing that we shall be welcome? How just and consonant to the first dictates of reason is it further, that for the innumerable and undeserved benefits which God bestows upon us, we should make him the return of our thanks and praises, having our hearts too much enlarged with sentiments of gratitude to confine themselves to those general thanksgivings, which Christians make use of when together? Our souls should be often engaged in abstracted meditations of the love of God. We should delight to recollect the mercies he dispenses with so liberal a hand, and to tell him how sensible we are of them; to own our debts to his goodness, as great as those to his justice, too great and immense for us ever to discharge. The humble, penitent, thankful Christian, can never allow himself in the omission of secret prayer, convinced he is under the obligation to pray in secret, as to pray at all; and even constrained to make his secret confessions, petitions, and thanksgivings to his heavenly Father.

He recommends the duty by several considerations, but especially, as in the following eloquent passage, by the example of Christ.

I shall conclude this head with the example of our great Master, which at once crowns and outshines all the rest. He, though the Son of God, took on him the form of a poor petitioner, that he might teach us how to pray. In that excellent directory, styled the Lord's Prayer, he hath taught us how to pray, but teaches us more effectually by his example. He prayed with his disciples, that from him we might learn to pray in our several families; and he prayed apart from them, that we might also learn to pray in secret. His time was divided between devotion and charity, conversing with God, and doing good to men. The sun saw him by day dispensing his divine doctrines, a brighter, more quickening, and heavenly light than his own. The stars by night, as they moved their rounds, beheld him breathing out his soul to God. The angels that waited near him with delightful wonder, observed a soul burning with a flame of love surpassing theirs. They were witnesses to the humility, the ardour, and the filial resignation that went along with his morning and evening oblations. Clouds of incense were not so fragrant. We read of his being all night long in prayer; he would not entrench upon the work of the day, and therefore borrowed time from the silent watches of the night. "How can we think of this example of one, whom we call our Master and Lord, and not be powerfully moved and affected by it? How can we think of the Son of God wrestling with his Father in secret, and not resolve to imitate him? O my soul, follow thy Saviour into his sacred privacies; there behold him pouring out his heart before God! See how he prays! With what strength of faith? What fervor of affection! What humble importunity! How constant! How unwearied! When thou seest all this, chide thyself, O my soul, for thy little likeness and love to thy Redeemer, for thy backwardness to duties in which he goes before thee, the flatness of thy affections, and thy heedlessness and inattention, though thou hast such an example to awaken and fire thee! O Jesus, I admire thee, but would not content myself with admiring thee only, may I be ambitious of resembling thee! I will look to Jesus as the perfect pattern of solitary religion, of a contemplative no less than an active life; and when I find myself cold, and lifeless, and dry, I will say to myself, he that commands thee to pray to thy Father in secret, hath left thee his example, that thou shouldest do as he did. And how was it that he prayed in secret? Not as I do; no, he prayed much more earnestly; and I will labor to be, and to do like him."

VALIDITY OF THE MOSAIC HISTORY.

By the politeness of a friend we have been favored with the perusal of a recent work on the Mineralogy and Geology of Nova Scotia. The title of the work is, "Remarks on the Mineralogy and Geology of the peninsula of Nova Scotia, accompanied by a colored map, illustrative of the structure of the country; and by several views of its scenery." By Charles F. Jackson and Francis Alger. In regard to the literary and scientific merits of this publication, it is sufficient to say, that it constitutes one of the papers in the forthcoming volume of the Memoirs of the American Academy. Our leisure has not permitted us to peruse it with the attention which we wished. We are confident, however, it cannot fail to be read with interest by all who have a taste for these studies. We have been particularly pleased with a passage (beginning on page 86, of the separate edition,) containing facts confirming the Mosaic account of the Deluge. The facts referred to are the existence of boulders, or rounded masses of rock, apparently removed from their original bed by the action of water.

From whence came these boulders and those of common trap that are now extensively spread over the southern parts of this Province, so distant from any rock to which they bear the least resemblance? We may venture to infer, without being chargeable with a disposition to support a mere visionary hypothesis, (for we believe it founded on data which must carry conviction to most minds,) that those of common trap and vesicular amygdaloid were derived from the trap-rock ledges of the North mountains, and trans.

ported hither by that great and sudden catastrophe which has left similar, but often far more striking, traces of its violence in other countries. And they not only afford us proof of the diluvial flood; they lead us, further, to believe that the overwhelming torrent swept across this peninsula nearly in a north and south direction; such being always the direction of these detached and drifted *debris* from the distant and parent ledges with which they claim a common origin. The boulders of granite also afford additional evidence of the same fact; for they never are met with on the *North mountains, which present nothing extraneous of any character*, but are abundantly scattered about in the opposite direction. If natives of the country, as they appear to be, they also must have originated from some part of the South mountain range, where the granite is now in place, and forms beds to a very considerable extent.

In the "Reliquiæ Diluvianæ," of Professor Buckland, we find the granite boulders of Nova Scotia cited among the many other proofs he has ably and ingeniously brought forward in support of the diluvial current. If to these boulders of granite, we now add those of the trap unknown to this author, or not mentioned by his informant (Sir Alexander Croke,) we may safely conclude, in his own language, "that the present position of these fragments can be accounted for only by supposing them to have been drifted from the nearest granite [and trap] districts, by the same rush of waters that transported those mentioned by Dr Bigsby, in the districts of Lake Huron and Lake Erie."* Of the other evidence mentioned by him, such as valleys of denudation, the furrows of parallel scratches upon the surfaces of rocks and vast accumulations of sand and gravel. Nova Scotia, as far as we know, affords none; though such may reasonably be expected in a country like this, where the boulders so fully attest the occurrence of that event, which the enlightened labors of Professor Buckland, Cuvier, and others have taught us to regard as no other than that so briefly narrated in the Mosiac history. There are those, however, who, with the greatest reverence for the Scriptures, confidently assert, that the phenomena usually referred to the Deluge of Noah, had in reality nothing to do with it, and must be accounted for on entirely different grounds. Among these, Dr McCulloch holds a high rank. He refers this phenomena to causes which have operated before, as well as since the Deluge, and which are even now in operation; such as the bursting of lakes, the action of rivers, and wearing away of mountains. In the currents produced by the sudden elevation of strata, he remarks we shall probably find the true causes of such alluvia (boulders &c.) as cannot be attributed to rivers and other existing causes, and have so often been attributed to the Deluge, which, he believes, was inadequate to produce any one of the effects ascribed to it.†

* See the work of Professor Buckland, page 217. Also Dr Bigsby's article in the Geological Transactions, New Series, Vol. I.

† See Dr McCulloch's recently published system of Geology, Vol. II. The opinions of an observer so cautious and experienced are deserving of high consideration; but whether, in the present instance, they will lessen the high authority of the "Reliquiæ Diluvianæ," which contains the observations and concurring testimonies of so many different writers, is a question, which we leave to be determined by those who are thoroughly conversant with the phenomena on which it has arisen. It is for geologists on this continent to examine the supposed cases of diluvian action, and to see whether they can be explained consistently with the principles laid down by Dr McCulloch.

[For the Christian Register.]

REMARKABLE EXPLANATIONS OF THE TRINITY.

The Eclectic Review for June, 1827, contained a review of sermons written by the Rev. J. N. Coleman, one of which was a sermon on the trinity. If the Reviewer is correct Mr Coleman says "that the three men who appeared to Abraham were the three persons in the Eternal Trinity;" and that "the four animals of the Apocalypse represent Jehovah."

The Reviewer admits that Mr Coleman might cite Lightfoot, Horsely and Parkhurst as authority for his opinions; yet he says "such statements deserve to be met in no other way than indignant reprobation." I must however frankly admit that I am unacquainted with any other portion of the Bible which has so much of the appearance of representing Jehovah as three persons as the passage in Genesis to which Mr Coleman referred. The passage may be considered as embracing the whole of the eighteenth chapter. The historian had been speaking of Abraham in the preceding chapter,—and he begins the eighteenth as follows:—

And the LORD appeared unto him in the plain of Mamre; and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them he ran to meet them from the tent door, and bowed himself towards the ground, and said, my Lord, if now I have found favor in thy sight, pass not away, I pray thee from thy servant: Let a little water, I pray you, be fetched and wash your feet, and rest yourselves under the tree.—Verses 1—4.

More might be quoted to show the forms of speech adopted on that occasion; but four verses may suffice.

Now let us observe the facts stated;—"The LORD appeared to Abraham." But what did Abraham see? He saw "*three men*;" or three persons in human form. Observe too how Abraham addressed these persons—"My Lord" not my Lords. Sometimes he uses singular pronouns agreeing with the one LORD, and sometimes plural agreeing with the three persons. The views of Mr Coleman were probably similar to those which have been more recently published in our country by Miss Beecher. But if the doctrine of three persons in one God is not taught in what is said of God's appearing to Abraham, I think it will be in vain to try to find it revealed in any part of the Bible. Let it be proved that the name Jehovah is a noun of plural import like that of triumvirate, council, or sanhedrin, and it will be easy to conceive how three or even thirty persons may be the one God, or the one Jehovah.

In the Eclectic Review for September, 1827, we have another explanation of the doctrine of the trinity which was given by the celebrated missionary Henry Martyn. While in Persia Mr Martyn engaged in a controversy with a learned Moolah on the doctrine of the trinity. In one of his communications to the Moolah, Mr Martyn wrote as follows:—"If it be asked, how can it be possible that three persons can be possessed of a dignity which belongs to none but God, we answer;—the spirit of God and the word of God have the same relation to God himself as the spirit and word of a man have to him, which in fact constitute the same person; but which considered in relation to others are more than one." What a contrast is this explanation to that given by Mr Coleman. According to Coleman the three persons in the one God are as distinct as three men; but according to Martyn there is in reality no more of a trinity of persons in God than there was in Abraham or any other man. That the "spirit of God and the word of God have the same relation to God himself, as the spirit and word of a man have to him," seems to me both rational and scriptural. If all Trinitarians will adopt Mr Martyn's explanation, the controversy on this doctrine may soon pass into oblivion.

A.

[For the Christian Register.]

PROJECT OF ARCHBISHOP USHER.

It is recorded of Archbishop Usher that when he held the Primacy of Ireland, he proposed to the papal hierarchy of that country, the circulation of a catechism, containing such elements of Christian doctrine and morals, as formed the *neutral territory* of the universal church of Christ. His proposal was rejected, for the scheme involved a concession that the Protestant system was not *altogether heretical*, and it was seen by the papal party, that such a junction, even on the common principles of Christianity, would not merely be a precedent for future acts of uniformity, but might in the mean time bring into injurious contact the two divisions of Irish religionists.—*Christian Observer Feb.* 1828,—*p.* 88

Here we have a specimen of the sad effects of establishing tests of Christian faith and character, which were never authorized by the Head of the Church. It occasions such alienation between the two grand divisions of Christians, Catholics, and Protestants, as to render abortive the friendly attempt of one of the most eminent and good men of his age to bring about an acknowledged agreement between the parties so far as they were in reality agreed in opinion, and then to cause some abatement of party prejudices. Had the proposal of the Protestant Archbishop been acceded to by the papal clergy, it might have been the means of great good to both denominations. It would probably have been found that the "neutral territory" was in fact the better part of the Christian premises, far better than the *debateable ground*; and that there was really less cause for hostilities than either party imagined. But the papists were unwilling to concede that there could be anything good, anything not heretical among Protestants. Is there no reason to fear that similar feelings are often too much indulged by one Protestant sect against another? B.

[For the Christian Register.]

CONGREGATIONALISM.

MR EDITOR,—In answer to the inquiry of N. W. in your last paper, I would state that the reference of Dr Stiles to what he pronounced "*the most Congregational act which was ever practised in these churches*," and which Dr Colman patronised, was undoubtedly that which attended the gathering of the Church over which he was ordained Pastor. This is to be found in the very principle of its formation, in the rights and privileges claimed by the associates, and the ecclesiastical constitution which they formed; as set forth in the "manifesto" which they published, which is closed by the following declaration.—"We cannot confine the right of choosing a minister to the communicants alone; but we think that every baptized adult person who contributes to the maintenance should have a vote in electing."

CHRISTIAN REGISTER.

BOSTON, MARCH 31, 1832.

MEETINGS OF THE A. U. A.

It having been for some time apparent that the American Unitarian Association were not in possession of all the resources necessary to supply the growing wants of the country, the Executive Committee came to the conclusion that it was expedient to call together the members and friends of the Association in order to devise measures to increase its means of usefulness.

Accordingly a meeting was appointed to be held, the 18th instant, at the Lecture Room of the Boston Athenæum. It was called to order by the Domestic Secretary, Rev. Mr Young, and the Hon. William Sullivan was chosen Moderator. After prayers by Rev. Mr Parkman, the meeting was addressed by Prof. H. Ware, Jr. who stated at length the views of the Executive Committee in calling the meeting, and offered the following resolution:

Resolved, That in the opinion of this meeting, the state of Unitarianism in this country, and the general condition of the religious community are such as to warrant and demand increased activity on the part of the American Unitarian Association.

This resolution was passed by an unanimous vote, after having been spoken to by Rev. Dr Nichols of Portland, Rev. Edward B. Hall, Hon. Stephen C. Philips of Salem, and Rev. Mr Pierpont.

Prof. Ware then proposed this resolution:

Resolved, That it is desirable to provide means, for the support of an active agent, and the employment of occasional preachers.

But before any discussion took place, and on motion of Henry J. Oliver, Esq. it was voted that the subject be referred to a select committee who should report at a subsequent meeting. This committee on motion of Rev. Mr Parkman, was appointed to consist of the Executive Committee of the A. U. A. and three laymen, viz. Samuel May, Esq. Hon. S. C. Phillips, and Hon. Wm. Sullivan.

The meeting was then adjourned to the next Friday evening.

At the adjourned meeting, the 23d inst. Hon. Wm. Sullivan again took the chair, and the record of the preceding one having been read by the Secretary, Hon. S. C. Phillips, one of the select committee, went into a full explanation of the views of the committee and then read the following resolutions:

Voted, That the Executive Committee be requested to address forthwith a circular to the several Unitarian societies in the United States, setting forth the urgent importance of forming Auxiliary Associations therein, and requesting them to take efficient measures for their immediate formation, and to make report of their proceedings to the Domestic Secretary of this Association, in season to be laid before the Annual Meeting, which will be held in this city on the 27th day of May next.

Voted, That in the opinion of this meeting it is of the utmost importance that the Executive Committee should take measures for the appointment and permanent support of an Agent, who shall possess the highest and best qualifications for the office.

The meeting was afterwards addressed by Rev. Mr Walker, of Charlestown, Prof. H. Ware, jr., Rev. S. G. Bulfinch, George B. Emerson, Esq., Hon. Leverett Saltonstall, Prof. J. G. Palfrey, Rev. E. S. Gannett, W. J. Whipple, Esq., of Cambridge, G. Reynolds, Esq., and Rev. E. B. Hall; when the resolutions were adopted by an unanimous vote, and the meeting dissolved.

These meetings were spirited ones. All present seemed to feel that there was a call on Unitarians for increased exertions. We hope their acts will be as their impressions. There is an unexampled demand, all over the country, for Unitarian publications, missionaries, and pastors. Much more must now be done, than ever before, to supply them. We trust that the request to be made to the various Societies, to form auxiliaries to the A. U. A. will not be unheeded by any. Let all who deem the progress of Christian truth and charity desirable, do what they can to promote it, promptly and perseveringly.

FARM SCHOOL FOR BOYS.

A meeting of the subscribers to this new Institution was held at the old Common Council Room, at which Hon. Charles Jackson presided.

A constitution was proposed, and with some few modifications adopted, which provides for the purchase of a farm to be held by Trustees, appointed by the Directors until the Society shall be incorporated.—Any person may become a member of the Society by the payment of fifty dollars, in five annual instalments of ten dollars each; instead of one hundred dollars as at first contemplated.

The constitution also provides, that the government of the School shall be vested in nine Directors, who shall elect from their own number a President and Treasurer; the Secretary to be chosen at large.

The following gentlemen were accordingly chosen Directors.

Charles Jackson.	Jonathan Phillips.
John D. Williams.	James Bowdoin.
John Tappan.	Samuel T. Armstrong.
Joseph Tuckerman.	George Ticknor.
Moses Grant.	

Charles C. Paine, Esq. was chosen Secretary.

We learn with pleasure, that more than twenty thousand dollars have already been obtained. This sum, however, includes the very liberal subscriptions which have been made by a few individuals, earnestly engaged in the establishment of the School. And it is hoped, that by the increased facilities now provided for becoming members, such additions to the subscriptions will be made, that an Institution, so desirable, and promising of so much usefulness, may be put into operation under the most favorable circumstances.

CINCINNATI AND LOUISVILLE.

The Unitarian society at Cincinnati, we are informed, is in a very prosperous condition. Mr Peabody, from the Cambridge Theological School, is to be ordained there in May. Letters from Louisville state that the new Unitarian church in that place will be ready for dedication in a few weeks. The society there are desirous of hearing a candidate for settlement amongst them. We hope their wishes will soon be fulfilled. Our country affords no field of greater usefulness than that, for a young man of talents and devotedness to the cause of Christ.

MINISTRY AT LARGE FOR THE POOR IN NEW YORK.

Some excellent remarks under the signature of "Philo" have recently appeared in the New York American recommending the establishment of a ministry at large for the benefit of that extensive and rapidly increasing city. The subject appears to have excited considerable attention. The reports of Dr Tuckerman have been reprinted; and the pieces of "Philo," written as we learn by the Rev. William Ware, one of the Unitarian ministers of New York, have been republished in a pamphlet form. From this pamphlet, of which we have been favored with a copy, we extract the following remarks on the qualifications necessary for the successful discharge of this ministry. In no one of our cities, as we believe, is there a more urgent need of such an influence, or where it might be more beneficially exerted.

I can at present say but one word on a most important topic, and which would admit of much useful enlargement—the *character of the men who shall occupy the places of this ministry*. It is not an office whose high and sacred duties should even be so much as approached by the mere sectarian—by one who is thinking more of enlarging the borders of his Zion, than of presenting to the poor the pure waters of life and salvation. It is not an office which can be filled with an inferior order of men. It will not do to place in it those who are unfit for every thing else. If anything would crush the institution at once and blast all the hopes of the benevolent persons who should engage in founding it, it would be appointing to the office of minister men of weak intellects. There is scarce any duty which makes higher demand on talent, sagacity, ingenuity, and even knowledge, (particularly knowledge of the world and of human nature, which weak men cannot possess) than that of constant intercourse and frequent conversations with persons of the class I am speaking of, on all the various subjects of practical and speculative difficulty which puzzle them. "I would as willingly see in this office," says the first minister at large in Boston, "a man of feeble nerves as one of feeble intellect,—a dull proser from house to house,—except, indeed, in the consolatory assurance I should have, that the former would soon abandon the service." Every one must agree, I should think, with this gentleman in the opinion here expressed. It is surely a very great work to which the minister of the poor is called; there is none on earth greater; and its faithful and successful performance requires at least a mind of average powers. It will give ample scope for the exercise of the highest. Place in this office men like many of those who go forth to convert the heathen, and, I must add, like many who fill the pulpit, and the institution would destroy itself anywhere before the expiration of a year.

UNITARIANISM IN CONNECTICUT.

We announce with great satisfaction every movement of the religious public which evinces the progress of liberal principles. Our readers have heretofore learnt, through our columns, that a spirit of inquiry has been spread through the State of Connecticut, and that many young men of independent minds, in various towns, have openly avowed their approbation of those views of Christianity usually received by Unitarians. A new evidence of the encouraging progress of religious inquiry in the Eastern part of the State, is found in the following prospectus of a religious newspaper, about to be published at Brooklyn, the shire town of Windham county.

CHRISTIAN MONITOR.

"*Prove all things; hold fast that which is good.*"

We propose to publish, from the press in Brooklyn, Conn. a semi-monthly paper to be called the *Christian Monitor*. It will be printed with new type, upon a sheet nearly as large as the Windham County Advertiser. Our design has been, for some months past, before the public, in the prospectus of the Common People's Adviser. We shall make no alteration but in the title.

It will be our wish and endeavor to make the Christian Monitor an effective instrument in the cause of truth and righteousness. The free and full discussion of any subject will be appropriate to our columns, which may concern the right and interests of our fellow men, temporal or eternal, excepting only local or party politics.

We ourselves shall inculcate the simple Unity of God, and his parental character and government. We shall endeavor to persuade men to place themselves under the guidance of Jesus Christ, obey his precepts and acquire his spirit. We shall continually insist that greater provisions ought to be made for the education of the young of every class in the community, so that all may be better able to understand the sacred scriptures for themselves; and be more thoroughly qualified to fulfil the duties of men in private or public stations. And we shall unequivocally aim, that no authority in State or Church ought to be tolerated which would intimidate the mind of the humblest individual in his inquiries after truth, and bring it into subjection to "the commandments of men."

But we wish our readers should hear what can be said on either side of every question. Therefore our columns will be open to our opponents. They shall be heard; who have aught to say against our doctrines, our principles, or our temper.

The first number of the Monitor will be published early in April. The price will be $1 per annum, if paid within three months, or $1 50 if not paid within six months. All persons, who will become responsible for six copies, shall have a seventh gratis.

Those to whom the prospectus may be sent are respectfully requested to procure as many subscribers as they can, and return it to us by the tenth of April next.

SAMUEL J. MAY, *Brooklyn.*
DEXTER BULLARD, *Chaplin.*
ELIAS SHARPE, *Windham.*

WANT OF UNITARIAN PREACHERS.

The want now is, a greater number of Unitarian preachers. The supply is by no means as the demand. Let all who wish well to the cause of 'religion pure and undefiled' try to remedy the evil. Cannot the ministers of our churches do more than they have done to put pious and able young men in the way of getting a theological education, so that the fast multiplying societies of Unitarian Christians may all be furnished seasonably with pastors?

LATE PUBLICATIONS.

A Friendly Review of remarkable extracts and popular hypothesis relating to the sufferings of Christ. By NOAH WORCESTER, D. D. Cambridge: HILLIARD & BROWN. 1232.

In this little work the author presents a brief and candid view, of various opinions relating to the doctrine of the atonement and efficacy of the death of Christ, in the work of man's salvation. It is written with the moderation and kindness, so characteristic of the venerable author. Having stated it as his opinion, that "much of the controversy between Christians results from the fact, that the same words and phrases are used in different senses," he enters into some examination of the writings of Archbishop Tillotson, Butler, Dr Gregory, and Robert Hall; in relation to whom, more particularly to Tillotson, he thus remarks;—

I was not a little surprised to find that such men as Tillotson, Gregory, and Hall, had represented the dispute respecting the atonement as having no other foundation, than that the dissenters from their creed were "loth, in express terms, to acknowledge that Christ died in our stead;" that the language which Socinians have adopted to express their own views implies "all that any body means" by the words to which they object,—and that "both sides agreed in the thing, and only differ in the phrase." Having had very little acquaintance with the writings of Socinians, I cannot say what reasons they gave for declining to use this language,—"Christ died in our stead;" yet I can easily conceive that they might have better reasons than "because they had denied it so often and so long." In the sense which Dr Tillotson has given to the words, I could use them without difficulty, unless by so doing I should be understood by others as approving the doctrine of vicarious punishment. For I verily believe that Christ suffered and died for our benefit, and with a view to save us from the wrath of God, to redeem us from iniquity, and from the punishment which our sins deserve. Were this "all that any body means by Christ's dying in our stead," I should not hesitate to adopt the popular phraseology. But I have supposed that the words were used by others as importing that Christ suffered "the *punishment* due to us all;" that as our substitute, he actually suffered "the wrath of God." Such ideas are in my view highly reproachful to God; and I ought not to use any language which must naturally lead others to suppose that I believe them to be correct. A similar view of the matter might be the reason why the Socinians were "loth, in express terms, to acknowledge that Christ died in our stead;" and I cannot but wonder that the candor of Dr Tillotson did not lead him to "imagine," that such was the faet. Though good men are liable to err in their opinions, they ought at least to be *honest*, and to forbear using such language as they think ascribes to God a character which he abhors, and the reverse of what he requires of us.

American Monthly Review. The number of this work for April was received just as our paper was going to press.

New England Magazine. The April number of this Magazine has come promptly to hand. We shall give the contents next week.

OBITUARY.

[For the Christian Register.]

MRS HANNAH HEATH.

DIED in Brookline on, the 20th inst, Mrs Hannah Heath, aged 65.

It was the privilege of those who knew Mrs Heath in her home, to observe her uncommon excellence. Devoted to the personal and domestic duties which compose the life of a Christian woman, and for many years confined very much by bodily infirmities to her own house, it was there that her character displayed its force, richness and purity. To strong good sense she united habits of interior cultivation and discipline, which enabled her to meet the various calls of duty in a life diversified by much of pleasure and much of pain. Her judgment was a safe ground of reliance with her family, while her disinterestedness secured the affectionate confidence of her friends. She was a religious woman, not in the loose sense of the word, as it is used to designate profession or general appearance, but as it should always be used, to describe the habitual bent, tone, and character of the life.

Though accustomed to speak of herself as in early life gay, yet those of her friends who survive her and can look back to that period remember that she then exhibited the germs of a piety, which under the divine teaching in subsequent years was matured into a vigorous and beautiful sentiment, and constituted in the latter part of her life the spirit which gave her 'fellowship with the Father and with his Son Jesus Christ.' To use an expressive word, her views of religion were deep. Her habits of self-inspection were strict, and the fruits were at once humility and hope. Some of the traits of the Christian character were seen in her in remarkable distinctness. She was a cheerful Christian, putting her trust in God, and beholding his goodness on every side in whatever variety of circumstances; a sober Christian, who felt the importance of this life's interests, the solemnity even of its happiness, to be such that she could not be thoughtless or frivolous; a steadfast Christian, whom excitement did not raise into transient rapture, nor inconstancy of devotion overwhelm in secret shame; a consistent Christian, whose life was a uniform exposition of the virtues which she inculcated on her children.

She was emphatically a Christian mother. By precept and example she brought up her children in the way in which they should go, regarding them as the beings of immortality. She has left them the richest legacy that a parent can bequeath, the remembrance of *conscientious love* and sound instruction and progressive excellence.

In her religious opinions she was firm; in her religious feelings candid. She believed in God the Father, and in Jesus the way and the truth and the life. Her walk with God we have reason to believe was close on earth, her love of Christ was reverential and tender, her obedience was guarded by humility, her hope was in heaven. She used life as her school of preparation, she contemplated death with patient joy, why then should we grieve at her departure? Can we doubt that she has proved the truth of her favorite hymn?

'I know no fear, but calmly gaze
On the firm rock that strengthens me,
And while my feeble soul it stays,
Trust God for his fidelity.'

[From the Boston Daily Advertiser & Patriot]

EBENEZER ROLLINS, ESQ.

Died in Havana, E. Rollins, Esq. of this city.

To the memory of a man lamented by all the community, and who has died far from his family and his home, a friend wishes to pay the passing tribute. It is seldom the lot of friendship to record, or of eulogium to honor, the merits of any man more worthy in his life to be admired, and in his death to be lamented, than Mr Rollins. Each successive thought of his sudden departure from us, saddens us at his loss, and at the same time draws from our hearts assurances that his character was uncommon, and his virtues invaluable. We try to realize, we try to forget the past, but memory still returns.

"Quoties juravi per tamen ipse redit."

"The sorrow for the dead, is the only sorrow from which we wish to be estranged." The memory of the departed we always like to cherish, and the idea that they are gone, and gone forever, though sad and painful, is yet consoling; for we believe we know that they are gone to their rest, their home, their heaven. Memory delights to hover around their burial place, to embody their expressions and their actions, and to make their very thoughts live o'er again, and admiration, gratitude, affection, all wait with eager expectancy to catch the spirit of the last expiring gasp breathed on them, or if not *on* them, *for* them.

Mr Rollins was a man of no common mind. His actions were strictly right, his manners universally engaging, and his soul noble, large, and comprehensive. Honesty, disinterestedness, and fidelity, thousands at home and abroad can testify that he possessed, and in all was superior. His admiration of amiable qualities, particularly in the young, will endear his name to that class of his friends in a particular manner, and if among all his virtues, any could be selected more conspicuous than the rest, it was his great affability. He was a most companionable man. He was well acquainted with the world, and from his intercourse with society, and extensive commercial relations, he held an unusual situation for exhibiting all the fine points of his character in their proper light. But he is gone, and we lament, deeply lament his loss. From a distressed family has been taken a dear, devoted father, from society an ornament, and from the world a friend,

"Thro' weary life, this lesson learn,
That man was made to mourn."

RELIGIOUS AND LITERARY INTELLIGENCE.

Sunday Evening Lectures by Unitarian Clergymen. The Lecture tomorrow evening will be delivered at Rev. Mr Motte's Meeting house, corner of Washington and Castle Streets, at half past six o'clock.

Unitarian Association at Watertown. We are happy to learn that an Association auxiliary to the American Unitarian Association has been formed at Watertown.

School Convention. The convention of teachers will meet at the State House on Monday next, at 3 o'clock P. M.

Champolion's Antiquities of Egypt and Nubia.—The long expected work of Messrs Champollion and Rosellini, who were sent by the French and Tuscan governments to explore the remains of ancient art in Egypt and Nubia, is now at last about to see the light; and we can have little hesitation in affirming, that a more important work in this branch of research has not appeared for many years, nor one to which public attention has been directed with greater interest and curiosity.

The discovery of the hieroglyphical alphabet occurred most opportunely for throwing a new and unexpected light on a period of history hitherto buried in almost impenetrable obscurity. Facts of the highest importance now fill up the space which was formerly a blank in the records of our species. The application of the new alphabet to the innumerable inscriptions that cover the edifices of Egypt and Nubia, was a task of infinite labor and pains; and its successful termination, in bringing to light the records of buried ages, cannot but agitate the curious student with inexpressible emotions of wonder and delight. The editors congratulate the public on the near accomplishment of their wishes—to see the results of this memorable expedition laid before the world with all the care and splendor befitting so munificent an enterprise. The following will be the plan and order of publication. It is proposed to exhibit a regular view of the ancient state of Egyptian civilization, re-established on the irresistible testimony of the original and contemporary monuments of the events recorded. The work will consist of three principal sections, containing, in their totality.

I. Four hundred plates, of which at least one hundred will be colored.

II. Ten volumes of text, illustrated and adorned with occasional plates.

The first section, relating to the civil state of Egypt will contain from one hundred and thirtysix to one hundred and forty plates, chiefly colored; presenting a great number of subjects taken from the tombs or public edifices, and relating to all the details of the civil and domestic life of the ancient Egyptians.

The second section will contain the historical monuments relative to the reigns of the Pharaoh's, and the Greek dynasty of the Lagides, arranged chronologically, from the most ancient period, to the reign of Cæsarion, son of Julius Cæsar and Cleopatra; this important series of bas-reliefs and paintings will consist of about two hundred plates.

In the text, explanatory of these plates, the various accounts in the Greek and Latin writers, relative to the ancient history of Egypt, will be compared with the facts attested by the original monuments. This comparison will necessarily produce those new lights, and that certainly so ardently desired by the student in history.

The third section is intended to embrace the monuments of the religion and public worship of ancient Egypt, and will contain about thirty plates relative either to the religion of Egypt in general, or to the particular worship of every city of which any monuments yet exist. The text of this section will contain a notice of all the temples still standing in the valley of the Nile; the precise period of the foundation of each will be determined, and that of the restorations which they have successively experienced. Eighteen additional plates will exhibit an important series of astronomical plates, taken from the temples, or from the ceilings of the royal tombs.

The plates will be of large atlas size, partly engraved and partly lithographed: the text will be in octavo, and, as already noticed, will be in ten volumes, each containing from four to five hundred pages. Editions will be published in French and Italian; both will be exactly similar, and of the same price.

The plates will be divided into forty livraisons, the first of which will appear in January next, and the succeeding numbers monthly. The text will be published in volumes, or half volumes, as the illustration of the plates may require.

Massachusetts Lyceum. The Curators of the Massachusetts Lyceum held a meeting at the room of the American Institute of Instruction, on the evening of the 25th, and passed the following resolutions;

1. *Resolved*, That the Curators of the Massachusetts Lyceum recommend Education Conventions during the month of May next, in all the counties in the State, to be held at the same time and place with County Lyceums, and with the special object of increasing the usefulness of common schools during their summer operations; and that parents or other friends of schools, be invited to furnish their teachers with the means of conveyance, and other facilities for attending said conventions.

2. *Resolved*, That those who may attend the proposed conventions be invited to deposit or exhibit specimens of minerals, or other natural or artificial productions, for the benefit of County Lyceums, and through them for the benefit of Town Lyceums, schools, and for the general diffusion of knowledge.

3. *Resolved*, That it be recommended to each County Lyceum in the State to procure or patronize one or more travelling agents to visit all the schools and Lyceums in the County, and to collect facts and suggest improvements for the benefit of these institutions, and otherwise to promote the advancement of education and the general diffusion of knowledge.

4. *Resolved*, That officers and seamen of vessels in the Government and Merchant service, be invited to co-operate with the other friends of education, and of their country, in the diffusion of knowledge, especially by collecting and depositing in the Lyceums in our seaports, such specimens of natural or artificial productions as they may find convenient and deem useful; and that they give at the meetings of these Lyceums as opportunity may present, descriptions of the specimens they may collect, with their localities or other circumstances which may be thought interesting.

5. *Resolved*, That in the opinion of the Curators it will be expedient for them to invite, semi-annually, conventions of teachers and other friends of education, to be held in Boston, during the first weeks of April and November, for the purpose of giving impulse and energy to Schools and Lyceums throughout the State, by exhibiting such improvements and collections as shall be made from various sources, especially specimens of juvenile improvement in letters, science or the arts, and by all other means which opportunities may present.

The Curators also appointed eight delegates, the number to which the Massachusetts Lyceum is entitled, to attend the anniversary of the National Lyceum, to commence in the city of New York on the 4th of May next. J. HOLBROOK, *Rec. Sec'ry.*

DOMESTIC INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

In the Senate, Friday March 23d. A report was made referring that part of the Governor's message relating to the amending the Constitution, on the orders of Jan. 31st and Feb. 14th to the next General Court. A report was made that it is inexpedient to legislate upon the subject of the education of minors in factories. The bill in addition to the act providing for the inspection of hops passed to be enacted. A resolve was passed for the preservation of the ancient pictures belonging to the Commonwealth. The bills relating to the jurisdiction of Courts of Probate, and further providing for the settlement and distribution of the estates of persons deceased, were referred to the next General Court.

In the House of Representatives. The bill for equalizing the salaries of Judges and Registers of Probate was referred to the next General Court. Bills enacted,—For the due regulation of Licensed Houses [see a copy of this bill on our fourth page]; concerning the Lunatic Hospital; in addition to an act to provide for the instruction of youth; in addition to an act to enable creditors to receive their just demands, when the same cannot be attached by the ordinary process of law; in addition to an act respecting appeals from judgments of the Courts of Common Pleas with an amendment. The bill to divide the Commonwealth into districts for the choice of Representatives in Congress was reported in a new draft. A bill was enacted giving further remedies between co-executors and administrators, and the several bills enacted in the Senate passed to be enacted in concurrence. The bill to regulate the punishment of death was indefinitely postponed.

Mr Thayer of Braintree, presented the following order, the question on its adoption having been put by the Clerk, was determined unanimously in the affirmative.

Whereas, this House is now about to close the business of its present session, and the members thereof are soon to separate and return to their respective families: therefore,

Resolved, That this House will, and does hereby express its entire satisfaction with the strict impartiality, the great correctness, and parliamentary manner in which the Hon. Speaker has performed the arduous duties of the chair during the present session of the Legislature, and that the thanks of the members of the House in behalf of themselves and their constituents, be presented to him, for the extraordinary attention which he has bestowed upon every subject upon which the House has been engaged.

To which the Speaker made the following reply;

After the peculiarly severe labors of this protracted session, I receive this flattering testimonial of your approbation of my services in this place with feelings, the strength of which I will not impair by attempting to express them. I invoke upon you, Gentlemen, and upon the Commonwealth the continual blessing of a kind Providence.

In the Senate, on Saturday. An amendment to the bill additional to an act respecting appeals from judgments of the Court of Common Pleas passed to be enacted. The Pay Roll amounting to $6,816 was reported and passed. The petition of the Massachusetts Lyceum was referred to the next General Court. Thanks were presented to the President of the Senate for the ability and fidelity with which he had presided over that body during the session, and an appropriate reply was made. A message was received from the Governor approving one hundred and seventy bills, and proroguing the Legislature until the Tuesday next preceding the first Wednesday in January next.

In the House of Representatives. The Pay Roll was passed, amounting to $80,222 and the House was prorogued, as mentioned in the journal of the Senate.

Foreign. We have no intelligence from abroad to offer our readers.

Congress. The only article of interest is, that by an act for the adjustment and settlement of the claims of South Carolina, Congress assumes the principle that the States which made advances of money for the public defence during the late war, are entitled to interest on the amount of such advances.

Boston and Worcester Railroad. A meeting of the Stockholders of the Boston and Worcester Railroad was held on Wednesday last. The Report of the Directors was presented, with estimates of the cost of the road, and probable amount of income. The following votes were passed.

Voted, That the Report of the Directors this day made to the stockholders be accepted, and that the thanks of the stockholders be presented to them for their diligence and exertions in preparing the same.

Voted, That the *facts* and *estimates* contained in the report, and the very favorable *location* which has been pointed out, are highly satisfactory evidence of the expediency of the contemplated work.

Voted, That it is advisable as soon after the first day of May next as conveniently may be be, definitively to locate the road, and proceed in its construction.

Voted, That a special meeting of the Stockholders be called by the Directors, to be held on the first day of May next, to take such further measures upon the subject as may then be thought necessary or expedient.

Voted, That an act entitled "an Act in addition to an Act to incorporate the Boston and Worcester Railroad Corporation," passed on the 22d of March inst. be, and the same hereby is accepted, adopted, and made a part of the charter of this corporation.

Late Celebration at Washington. We have given in late numbers of the Register, extracts from the speech of Mr Webster at the recent celebration in memory of Washington. There were other fine speeches on that occasion, from which it was not convenient to us to make quotations. Though the celebration was called a Dinner—a feast for the body, yet it is gratifying to learn that it was regarded with interest chiefly as an intellectual entertainment. The National Intelligencer, speaking of a gentleman who declined an invitation, says,—

Had he attended, he could not but have risen from that table a wiser if not a better man than he sat down to it. If there be anything in the purest aspirations of patriotism, or the loftiest flights of eloquence, to move the soul and convince the understanding, no man who had a place at that feast but must have risen from it a more ardent admirer of the character of Washington—a more enlightened politician—a better American in every sense.

The Tariff. The Advertiser has the following paragraph.

In the Senate on Monday, 19th inst. a vote was taken which serves to indicate, in some degree, the opinion of the members of the Senate on the Tariff. On the motion of Mr Hayne to strike out the substantial part of Mr Clay's resolution, and to introduce as to leave only a sufficient amount of revenue to defray the expenses of the government on the present scale after the payment of the public debt, and that by a gradual reduction, the duties ought to be equalized, so as to be nearly of the same ad valorem rate, there was a vote of 18 yeas, and 23 nays. Of the seven members absent, Messrs Chambers, Dallas, Naudain, Ruggles, and Webster, would probably have voted against the amendment, and Messrs Tazewell and Mangum for it. This calculation gives 28 members in favor of protecting duties, and 20 against them.

Virginia. The state of Virginia, from being the first in the Union as to population, has come to be the third. The population of New York exceeds it now by nearly one half, and that of Pennsylvania by more than 320,000. The free white population of Virginia is, to that of New York, less than as two to five. It has become an inquiry of deep interest to the leading men of Virginia, what may have been the cause of this comparatively stationary condition of the population. What some think of it, will appear from the following paragraph of a speech of Mr Powell in the Virginia House of Delegates.

Virginia, the much loved, the venerated mother of us all, from being the first state in the great confederacy, is now the third, positively the fourth; and her declining fortunes have long been the source of melancholy reflection to her patriotic sons. What, sir, is the cause of this decline? Whatever others may think, to my mind it is clear, that the answer to this interrogatory is, *her slave population. Hinc illæ lachrymæ.* Here lies the source of all her misfortunes. This prevented her onward march *pari passu* with her sister states in their career of improvement. Does any gentleman doubt this?

That other causes have had some influence in this change, there can be no doubt. But that this has been the chief cause is too manifest to be questioned. "Can we remain insensible to the startling fact," says the Norfolk Herald, "that the increase of our slave population is even now rooting out our free white yeomanry, who are leaving the fair fields of their native country for the West."

The amount of the free white population of Virginia is 694,445, and the colored population 516,827, of of whom 469,724 are slaves. When it is recollected that the slave population is principally located near the seacoast, we can easily account for the following anxious inquiry of the Norfolk Herald, in reference to its increase.

Is it too much to predict, [says the Herald] that in fifty years its excess over the whites will be so great, that the lower and middle divisions of the state must, by the natural operation of circumstances, (to say nothing of violence,) be abandoned entirely by the latter, or maintained in a condition of abject wretchedness, with their few remaining proprietors crying in vain—remove this intolerable curse?

Ohio. The following analysis of the legislation of the State of Ohio at the Session of the Legislature recently ended, is from the Mansfield Gazette.

The last session of our Legislature was unusually protracted. The number of laws passed of a general nature, is small—those of a local nature very large. The titles of the laws of a general nature we will give, but omit the titles of the local laws, not considering them interesting to our readers. We have run over them and found among them 27 Churches Incorporated, 18 State Roads, 15 Divorces, 12 Railroad Companies, 10 Turnpike Companies, 12 Bridge Companies, 10 Libraries Incorporated, 10 Towns Incorporated, 5 Academies Incorporated, 16 Acts of Incorporation for Manufacturing, Scientific, and other purposes.

Georgia. Immediately on the receipt of the decision from Washington, in Monroe County, where the Superior Court was in Session, a public meeting was held by the citizens of that and the adjoining counties, and a preamble and resolutions were unanimously adopted.

Therefore be it resolved, That we hold the decree of the Supreme Court of the United States as extra judicial—that as good and faithful citizens of Georgia in behalf of our state rights and state sovereignty, we will do the utmost extent of our means severally and collectively to maintain and support the state against the execution of said decree.

Resolved, That short of paramount physical force to that of Georgia, said decree shall not be executed.

Resolved, That we will hold our personal services and means at the disposal of our State Executive at all times when he may call upon us to save the state from such a judicial despotism.

Resolved, That the territory occupied by a portion of the Cherokee tribe of Indians within the chartered limits of Georgia, belongs to Georgia, and that she will never surrender the jurisdiction or soil to any power on earth, unless overcome by force.

Resolved, That we have the fullest confidence in the President of the United States, that he will not lend the Executive arm to attempt to enforce said decree.

Resolved, That we recommend to our fellow citizens of the other counties in the State to hold public meetings on this all important subject, and to take a stand firm and decided.

The crisis is near at hand—we have to submit as slaves or maintain our freedom and our rights.

Resolved, further, That the Secretary of this meeting forward a copy of these proceedings, signed by the Chairman, to the President of the United States.

Portugal. There are at this moment about 50,000 Portuguese wandering over Europe—some exiles, some fugitives, all miserable, and all exposed to the loss of their property, upon which Don Miguel fastens, by appointing as special administrators any favorites, who, while they replenish his coffers from the property of their countrymen, do not neglect to fill their own. While many are thus herded in the common jails, or the select apartments, some are indeed separated in solitary damp dungeons, far under ground, where death often releases them from their troubles; others again are removed to distant fortresses, while the place of their confinement and even their very existence, remains concealed from their friends and relations. Thus are imprisoned, and thus are treated, for assumed political offences, at this moment, in the light of the civilization of the nineteenth century, some 7 or 8000 unfortunate Portuguese; while there are nearly half that number of fugitives wandering about their native country, unable or unwilling to quit it. They are either concealed by their friends at the greatest risk, or lie hidden in caves or forests, or steal about sheltered by disguise; all rising in the morning with the miserable fear lest the day should close on them in a dungeon. To these miserable men we may add some 20,000, who are denounced as suspected persons, and who in consequence are exposed to daily obloquy and insult; while upon the slightest offence to any of the royalist volunteers or other Miguelites, they are exposed to the yawning doors of the loathsome jail. Then there are some 3000 sufferers who have been transported to the pestilential climates of Africa; the greater part of whom, if not already dead, are now, whatever may have been their previous situation in life, working as felons, or as colonial servants and soldiers. We have thus a sad total of about 80 or 90,000 victims.

MARRIAGES.

In Roxbury, Nelson Price, Esq. to widow Caroline Putnam.

In Salem, Mr Simon Gardner to Miss Hannah S. Swan.

In Newburyport, Mr Roger Strong Howard, Principal of the Latin and English High School, to Miss Martha, daughter of the late Richard Pike, Esq.

In Saco, Rev. Jason Whitman, pastor of the Second Congregational Society in that town, to Miss Mary Fairfield.

DEATHS.

In this city, Margaret Negel, aged 17; Samuel D. Gray, 38; Mary Fielding, 21; Theodore Howard, 7 years, eldest child of Mr Theodore Baker.

In Charlestown, Mr James Fuller; Mr Rufus G. Amory, aged 43.

In Roxbury, Miss Elvira H. Staniford, aged 15, daughter of the late Daniel S. Esq,

In Quincy, Mr Ebenezer Newcomb, aged 42,

In Hingham, Samuel Norton, Esq. aged 88.

In Yarmouth, Mary, daughter of Mr Edward Crocker, aged 6 months; Mr Randall Hallet, 33.

In East Dennis, Mr Edmund Sears, aged 88.

In Portland, John Woodman, Esq. aged 50; Mrs Sophia Hovey, 56.

In Albany, N. Y. Mr Nathaniel S. Foster, formerly of Boston, aged 25.

LIBERAL PREACHER,
FOR APRIL, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for April, 1832.—New Series, Vol. II. No. 4, Containing a Sermon by Rev. EDWARD B. HALL, *Subject*—On 'Fear as a Religious Principle.'

☞ Complete sets of the Liberal Preacher, neatly half bound, may be obtained at this office.

MRS RICHARDSON'S STATEMENT.

For sale at this office, "A Statement of Proceedings against Mrs EMILY RICHARDSON, in the Second Congregational Church in Reading." This is the pamphlet from which extracts have been lately given in the Register.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 124 Washington Street, *The Scriptural Interpreter*, VOL. II. No. 3. for March, 1832.

CONTENTS.

Interpretation—what is it? The Lord's Prayer. Sketch of the Mosaic Institution. The Baptismal Command. Of Crucifixion. Translation and Exposition—Matt. vi. 19—34.

A CARD
TO SUNDAY SCHOOL TEACHERS, &c.

BENJ. H. GREENE, (of the late firm of WAIT, GREENE, & Co,) would respectfully inform his friends and all interested in Sunday school instruction, that he may now be found at No. 124 Washington street, the front store, lately occupied by Mr L. C. BOWLES. He has a very great variety of books for Sunday school and juvenile libraries, which have been selected with great care, and have the approbation of many individuals interested in Sunday schools, under the direction of Unitarian Christians. A catalogue may be found at his store; and those who live at a distance and cannot call, may send their orders, relying on the best selection that can be made, and if not acceptable, they may be returned. No. 124 Washington Street.
corner of Water Street.

N. B. Several new books are in press, due notice of which will be given. 6teop March 24.

DEANE'S HISTORY OF SCITUATE, Massachusetts, from its first commencement to 1831. Genealogical histories of nearly three hundred families that have originated in Scituate, during the last two centuries, are given in this volume, among which are Adams, Allen, Bailey, Barker, Barrel, Barstow, Brooks, Bowker, Briggs, Bryant, Chittenden, Church, Clap, Collamore, Cole, Copeland, Cowen, Cudworth, Curtis, Cushing, Delano, Dunbar, Davis, Ewell, Foster, Gannett, Gillson, Gray, Hatch, Hatherly, Hinckley, Hoar, Hobart, Holbrook, Holmes, Jacobs, Jenkins, James, Johnson, Jones, Josselyn, King, Lewis, Lapham, Lincoln, Litchfield, Lowell, Merritt, Mott, Nash, Nichols, Otis, Parker, Farris, Philips, Pierce, Prince, Randall, Robbins, Russell, Studley, Stetson, Stockbridge, Stodder, Sylvester, Ticknor, Tilden, Tolman, Torrey, Turner, Vinal, Vassall, Wade, Walton, Waterman, Whitcombe, White, Williams, Winslow, Young, Barnes, Eells, Witherell, Dawes, Pitcher, Dunster, Chauncy, Lothrop, Grosvenor, Baker.

For sale by JAMES LORING,
No. 132 Washington Street.
March 24.

THE LADIES' MAGAZINE AND LITERARY GAZETTE, Edited by MRS SARAH J. HALE. No. 3, Vol. V. Just published by MARSH, CAPEN & LYON, No. 411 Washington Street.

CONTENTS.

Original Miscellany.—The Dark Closet—Presidential Inaugurations—The Beginnings of Vice—Reminiscences—Cuba—A Page from the Book of Nature—Infant Schools—Fashions—Sentiments.

Original Poetry.—The Polish Chaplain—To a Member of the National Academy—When will Love cease?—Stanzas—Adieus of the Empress Amelia of Brazil, to the infant Emperor, asleep.

Literary Notices.—The Trials of a School Girl—A Lecture on the Education of Females—The Journal of Instruction—The World; as it is and as it ought to be—Cards of Boston—Historical Parallels.

MR GANNETT'S SERMON.

The March number of the Liberal Preacher is a Sermon on 'the Claims of Religion on the Female Sex,' by Rev. EZRA S. GANNETT. A few extra copies of this number were printed for those who may wish it for distribution. March 24.

MR CLARKE'S SERMON.

Just published by CARTER & HENDEE "An Explanation of John i. 1, in a Discourse, by PITT CLARKE, Minister of the Church in Norton."
March 24.

RAMMOHUN ROY'S WORKS.

The Theological writings of this distinguished man in one vol. 8vo, may be obtained at this Office.
Feb. 18.

ADAMS FEMALE ACADEMY.
DERRY, N. H.

This institution will be continued under the superintendence of C. C. P. GALE, A. M. who will be aided by suitable Female Assistants.

It is proposed in the system of education here adopted, to give, in their highest possible degree, a thorough and extensive course of education to Females.

The following are among the principal treatises used—Porter's Analysis of Rhetorical Delivery, Woodbridge's and Willard's Universal Geography and Atlas, History of the United States, English Grammar and Exercises, Intellectual and Practical Arithmetic, Algebra, Grund's Geometry, Linear Drawing, Natural Philosophy, Astronomy, Political Class Book, Chemistry, Lincoln's Botany, Animal Economy, Intellectual Philosophy, Newman's Rhetoric, Hedge's Logic, Evidences of Christianity, Moral Philosophy, Natural Theology, History of England, Robertson's Scotland and America, Goldsmith's Greece and Rome, Tyler's History. Instruction is also given in Latin, French, and Italian, without additional charge of tuition.

Original compositions are required from all the scholars once a fortnight. To those who shall complete the prescribed course will be presented Testimonials of Approbation from the board of Trustees.

The Institution is furnished with a good Library, Philosophical Apparatus and Chemical Laboratory. It is designed that the Seminary shall be most strictly devoted to study and improvement; hence no individual will be continued a member longer than she shall evince a decided inclination vigorously to apply herself to study.

Suitable boarding houses are provided for the accommodation of young Ladies from abroad, which are under the direction of the Government of the Seminary, and are superintended by families, in whom parents may place full confidence, that their children shall receive every kindness and attention.

The friends of the scholars are respectfully invited to visit the Seminary, at all times, and attend the recitations.

The following may be considered a near estimate of the expenses of a pupil for one term:—

For board including washing, fuel, and light,	$19 50 to	22 00
Use of Books and Stationary,	1 00	3 00
Tuition,	5 00	5 00
	$25 50	$30 75

The year of the School will commence on the third Wednesday of April, and the first quarter will continue thirteen weeks. C. S. THOM,
Secretary to the Board of Trustees.

The Examining Committee in November last, made the following Report to the Trustees;—

Derry, N. H. November 1, 1831.

The Committee on Examination appointed by the Trustees of the Adams Female Academy, report;—That they have attended, yesterday and to-day, to the duty assigned them, and have to express their high gratification in the appearance of the Academy. They have had evidence of great diligence and success in a great variety of good studies, on the part of the pupils; and evidence of very judicious and faithful teaching on the part of the instructers.

The Committee cannot help congratulating the Trustees on the condition of the school, and they carry home with them the most favorable impressions respecting the Institution, and they cordially recommend it to the public patronage.

HOSEA HILDRETH,
PETER CHADWICK,
BAILEY LORING,
JONATHAN CLEMENT,
R. WALDO EMERSON,
WILLIAM BARRY,
MOSES G. THOMAS,
} Committee

Feb. 18. 2wislwlap.

THE INTRODUCTORY DISCOURSE, and the Lectures delivered before the American Institute of Instruction in Boston, Aug. 1831. To which is added an Essay on the construction of School Houses, with Plates.

—ALSO—

In a pamphlet form, an Essay on the Construction of School Houses, to which was awarded the prize offered by the Am. Ins. of Instruction, Aug. 1831. Just published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston.
March 17.

TO SINGING SOCIETIES.

NEW VOLUME OF ANTHEMS.

Just published by RICHARDSON, LORD & HOLBROOK, *Lyra Sacra;* consisting of Anthems, Motetts, Chants, Sentences, &c. original and selected, most of which are short, easy of performance, and appropriate to the common and various occasions of Public Worship—by LOWELL MASON; editor of the Handel and Haydn Collection of Church Music, Choral Harmony, &c.

The object has been to supply choirs, at the lowest possible cost, with a large number of interesting, easy and useful Anthems, and pieces calculated for Public Worship, for Concerts, and Private Practice.

Economy has been an object. It is believed that no similar work extant affords as much useful matter at so reasonable a price. It comes within the means of every choir to possess it. Price $13,00 per dozen—$1,25 single.

—ALSO—

THE PSALMIST—a book of new Psalm and Hymn Tunes.—Church Music, a quarto volume of Chants, Anthems, &c. for the Church—By CH. ZEUNER, Organist to the Boston Handel and Hadyn Society, entirely new. March 17.

NEW YORK COLLECTION OF HYMNS.

This Day published by GRAY & BOWEN, "A Collection of Psalms and Hymns, for Social and Private Worship. Third Edition."

Advertisement to the Third Edition.

In offering to the Public, a Third Edition of what is popularly known as the New York Collection of Hymns, the Compiler has only in view to meet the demand for the work. He is not aware that very valuable or permanent additions have been made to the store of devotional poetry since this Collection was undertaken; and although improvements might doubtless be made in it, yet he conceives these are not such as would at all compensate for a change that would materially affect its value in the hands of the numerous religious societies which have adopted it in the preceding editions. In this, therefore, the hymns and the arrangement remains the same. Such verbal errors as have been discovered are corrected, and an Index of scripture references having been thought desirable, it is now added.

The Compiler on this occasion cannot forbear to recur with heartfelt satisfaction to the many excellent Collections of which this has been the precursor. The principal objects which he proposed to himself in his selection, appear to have been equally valued and sought by most, if not all of those who have succeeded him. He hails their success as his own—he rejoices in it, as in the success of the cause in which his best wishes are engaged; and the result of their labors alone considered, he humbly trusts he may claim that his labor has not been in vain.

December, 1831. H. D. S.

☞ This Hymn Book is believed to be the cheapest of any now in use in Unitarian Churches.
March 10. 4t.

FAMILY SERMONS.

Beard's Family Sermons and Prayers may be obtained at the Christian Register Office, No. 3 School Street.

MR WHITMAN'S ANSWER
TO E. PEARSON'S LETTER.

JUST published at the CHRISTIAN REGISTER OFFICE, No. 3 School street, *An Answer to* ELIPHALET PEARSON'S *Letter to the Candid.* By BERNARD WHITMAN. Thirtytwo pages 8vo. price $1,20 per dozen 12 1-2 cents single.

☞ A liberal discount will be made to those who purchase twentyfive copies or more.

For sale also by A. S. BECKWITH, Providence, R. I.

SELECTED POETRY.

INFANTILE INQUIRIES.

Tell me, O mother! when I grow old,
Will my hair, which my sisters say is like gold,
Grow grey as the old man's weak and poor,
Who asked for alms at our pillared door?
Will I look as sad, will I speak as slow,
As he, when he told us his tale of woe?
Will my hands then shake, and my eyes be dim?
Tell me, O mother! will I grow like him?

He said—but I knew not what he meant—
That his aged heart with sorrow was rent.
He spoke of the grave as a place of rest,
Where the weary sleep in peace, and are blest;
And he told how his kindred there were laid,
And the friends with whom in his youth he played;
And tears from the eyes of the old man fell,
And my sisters wept as they heard his tale?

He spoke of a home, where, in childhood's glee,
He chased from the wild flowers the singing bee;
And followed afar, with a heart as light
As its sparkling wings, the butterfly's flight,
And pulled young flowers, where they grew 'neath the beams
Of the sun's fair light, by his own blue streams;—
Yet, he left all these, through the earth to roam!
Why, O mother! did he leave his home?

'Calm thy young thoughts, my own fair child,
The fancies of youth in age are beguiled;—
Though pale grow thy cheeks, and thy hair turn grey,
Time cannot steal the soul's youth away!
There's a land of which thou hast heard me speak;
Where age never wrinkles the dweller's cheek;
But in joy they live, fair boy, like thee—
It was there the old man longed to be!

'For he knew that those with whom he had played,
In his heart's young joy, 'neath their cottage shade—
Whose love he shared, when their songs and mirth
Brightened the gloom of this sinful earth—
Whose names from our world had passed away,
As flowers in the breath of an autumn day—
He knew that they, with all suffering done,
Encircled the throne of the Holy One!

'Though ours be a pillared and lofty home,
Where want with his pale train never may come,
Oh! scorn not the poor, with the scorner's jest,
Who seek in the shade of our hall to rest;
For He who hath made them poor may soon
Darken the sky of our glowing noon,
And leave us with woe, in the world's bleak wild!
Oh! soften the griefs of the poor, my child!'

MISCELLANEOUS.

NEW LICENSE LAW.

Our readers generally know that at the late session of our General Court a new law was passed in regard to licensed houses. As this law may be expected to have an important bearing for good or evil on the morals of the people, it is desirable that it be placed before them, that they may approve and sustain what is good and may condemn and prepare to alter what is bad. With these views it is that we insert it this week, in our columns.

AN ACT FOR THE DUE REGULATION OF LICENSED HOUSES.

Sec. 1. *Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same,* That no person shall presume to be an Innholder, or seller of wine, brandy, rum, or any other spirituous liquors, to be used or consumed in, or about his, or her premises, except such persons be first duly licensed according to law, as is herein provided, on pain of forfeiting the sum of one hundred dollars; and if any person shall at any time sell any spirituous liquors, or any mixed liquors, part of which is spirituous, to be used or drunk in, or about his or her premises, without license therefor duly had or obtained according to law, he or she shall forfeit and pay for each offence, a sum not exceeding twenty dollars, nor less than ten dollars.

Sec. 2. *Be it further enacted,* That no person shall presume to be a retailer or seller of wine, brandy, rum, gin, whiskey, or other distilled spirits, in a less quantity than ten gallons, and that delivered and carried away all at one time, except such person be first duly licensed according to law, as is herein provided, on pain of forfeiting the sum of twenty dollars for each offence; and no person licensed to be a retailer as aforesaid, shall presume to sell any of the above liquors, either mixed or unmixed, to be drunk in his or her house or shop, or in any of the parts or dependencies of the same, under pain of forfeiting therefor the sum of twenty dollars.

Sec. 3. *Be it further enacted,* That no person shall presume to be a common victualler, or seller of wine, brandy, rum, or any other spirituous liquors, to be used and consumed in or about his or her premises, except such person be first duly licensed according to law, as is herein provided, on pain of forfeiting the sum of one hundred dollars; and if any person shall at any time sell any spirituous liquors, to be used or drunk in or about his or her premises, without license therefor duly had and obtained according to law, he or she shall forfeit and pay for each offence, a sum not exceeding twenty dollars, nor less than ten dollars.

Sec. 4. *Be it further enacted,* That the Mayor and Aldermen of the city of Boston may license for said city as many applicants therein as common victuallers, as they shall decide the public good may require, and to remove all doubt of the nature of the occupation of the common victualler provided to be licensed in this act, it is hereby provided that all the liabilities, privileges, and requirements of this act, which apply to innholders, shall apply to common victuallers, excepting that they shall not be required to furnish lodging for travellers, and hay and provender for horses and cattle.

Sec. 5. *Be it further enacted,* That if any person licensed as a common victualler, as described in the preceding section of this act, shall keep open his or her house, cellar, shop, store, or place of business, on any part of the Lord's day or evening, or keep open the same at a later hour than ten of the clock in the evening of any working day, and entertain any person therein, by selling him or her any spirituous or strong liquor on the Lord's day or evening, or on any working day at a later hour than ten of the clock in the evening thereof, he or she so offending shall forfeit and pay for each offence, on conviction thereof, the sum of ten dollars.

Sec. 6. *Be it further enacted,* That the Mayor and Aldermen of the city of Boston, may license for said city of Boston; and the County Commissioners in the several counties in this Commonwealth, may license for the towns and districts of their respective counties, as many applicants therein as innholders, or retailers, as they shall decide the public good may require; and in all licenses to be granted either to innholders, common victuallers, or retailers, within the city of Boston, or in any towns or districts in this Commonwealth, the street, lane, alley, or other place, and the number of the building, or some other particular description thereof, within said city, town, or district, shall be specified, where such licensed person shall carry on and exercise his or her respective employment, and said license shall not protect such person from the liabilities provided in this act, for carrying on, and exercising his or her employment in any other place than in that specified in said license.

Sec. 7. *Be it further enacted,* That all licenses to innholders, retailers, and common victuallers, shall be yearly granted or renewed, and the time for which all such licenses shall be granted or renewed, shall expire on the first day of April, in each year, and it shall be in the power of the Mayor and Aldermen of the city of Boston, and the County Commissioners in their several counties, to grant or renew licenses at any time after the said first day of April, for the remainder of the year, whenever they shall deem the same expedient. And each person, who shall be licensed as aforesaid, shall pay to the clerk of the city of Boston, or to the clerk of the County Commissioners, of their respective counties, the sum of one dollar, which shall be paid by said clerks to the treasurers of their respective counties, for the use and benefit of said counties.

Sec. 8. *Be it further enacted,* That the Mayor and Aldermen of the city of Boston, may license for the city of Boston, and the County Commissioners in the several counties, may license for the towns and districts in the manner before provided, as many persons therein as they shall decide the public good shall require, as innholders, common victuallers, retailers, or sellers of wine, beer, ale, cider, or other fermented liquor, and no excise or fee shall be required therefor.

Sec 9. *Be it further enacted,* That the clerk of the County Commissioners in the several counties shall from time to time, annually, before the granting the said licenses, seasonably transmit to the Selectmen of every town or district within the county, a list of the names of persons in such towns or districts, who were licensed as innholders, common victuallers, or retailers the year before. And no license shall be granted or renewed to any person, unless he or she shall produce a certificate from the Selectmen of the town or district where such license is intended to be exercised, or from a majority of them, in form following, to wit: We, the subscribers, a majority of the Selectmen of the town (or district) of do hereby certify, that has applied to us to be recommended as (here expressing the employment, and a particular description of the place for which the license is sought,) in the town (or district) of and that, after mature consideration, we are of opinion, that the public good requires, that the petition of said be granted, he being, to the best of our knowledge and belief, a person of good moral character.

(Signed) A. B. } C. D. } E. F. } *Selectmen of* ——

Provided, however, that any person aggrieved by the neglect or refusal of the Selectmen of any town or district in any county within this Commonwealth to return the certificate, as has been herein prescribed, in order that his or her license as an innholder, retailer, or common victualler, may be renewed, or by their refusing to give their approbation, that such person may be originally licensed to be an innholder, retailer, or common victualler, within such town or district, it shall and may be lawful for the County Commissioners within said county, on application of such aggreived person, to renew or originally grant the license prayed for, any law or custom or usage to the contrary notwithstanding; provided always, that the person applying shall substantially prove to the satisfaction of said Commissioners, that the Selectmen have unreasonably neglected or refused their certificate of approbation, as is herein prescribed, and that public convenience requires the renewal or originally granting the license prayed for; and that it shall be the duty of such aggrieved person to inform the Selectmen or some one of them, refusing as aforesaid, that he or she shall apply to the County Commissioners at their session next to be holden in said county, for the renewal or granting of his or her license, so that the Selectmen may, if they see fit, appear and shew cause why such person should not be licensed.

Sec. 10. *Be it further enacted,* That every licensed innholder shall at all times be furnished with suitable provisions and lodging for the refreshment and entertainment of strangers and travellers, and stable room, hay and provender for their horses and cattle, on pain of being deprived of his or her license. And every licensed innholder and common victualler shall, at all times, have a board or sign affixed to his or her house, shop, cellar, or store, or in some conspicuous place near the same, with his or her name at large thereon, and the employment for which he or she is licensed, under pain of forfeiting the sum of twenty dollars: and if any innholder enjoined by this act to be suitably provided to receive and entertain strangers, travellers, or others, as occasion may require, shall be convicted of refusing to make suitable provision when desired, for receiving of strangers, travellers, and their horses and cattle, such person, upon conviction thereof, in the Court of Common Pleas in the county to which such licensed person belongs, shall by the said court, be deprived of his or her license; and the said court shall in such case order the sheriff of the same county or his deputy, to cause the sign of such convicted person to be taken down, whose duty it shall be to perform the same without delay.

Sec. 11. *Be it further enacted,* That no innholder, and no common victualler, shall have or keep in or about his or her house, shop, cellar, or store, yards, gardens, or dependencies, any dice, cards, bowls, billiards, quoits, or any other implements used in gaming: nor shall suffer any person or persons resorting unto his or her house or other place of business to use or exercise any of said games, or any other unlawful game or sport within his or her house or place of business, or any of the dependencies as aforesaid, or places to them belonging, on pain of forfeiting the sum of ten dollars for every such offence. And every person convicted of using and exercising any of the games as aforesaid in any such house, place of business, or dependencies thereof, shall forfeit the sum of ten dollars.

Sec. 12. *Be it further enacted,* That no innholder, and no common victualler, shall suffer any person to drink to drunkenness or excess in his or her house, or place of business, or to suffer any minor, (travellers excepted) or servant to drink there, or to have any strong drink there after having been forbidden by their respective parents, guardians, or masters, on pain of forfeiting the sum of five dollars for each offence.

Sec. 13. *Be it further enacted,* That if any innholder, or common victualler shall trust, or give credit from time to time to any person for liquor to be drunk and used in his or her premises, such innholder or common victualler shall lose and forfeit all sums so trusted and credited; and all actions hereafter brought for such debt or debts shall be utterly excluded and barred. And the defendant in such action may plead the matter specially, or under the general issue give the matter in evidence, any law, usage, or custom to the contrary notwithstanding.

Sec. 14. *Be it further enacted,* That whenever any person shall by idleness or by excessive drinking of spirituous liquors, so mispend, waste, or lessen his or her estate, as thereby either to expose himself or herself, his or her family, to want or indigent circumstances, or the city, town, or district to which he or she belongs, to a charge or expense for the maintenance of him or her, or his or her family, or shall so habitually indulge himself or herself in the use of spirituous liquors, as thereby to greatly injure his or her health, or endanger the loss thereof, the City Clerk under the direction of the Mayor and Aldermen of the City of Boston, and the Selectmen of the towns or districts as aforesaid, shall in writing under their hands forbid all licensed innholders, retailers and common victuallers to sell to any of the persons aforesaid, any spirituous or strong liquors in this Act mentioned or referred to, for the space of one year, and shall in like manner forbid the licensed persons as aforesaid of the city of Boston, or of any other town or district to which such persons may resort for the same: and said Mayor and Aldermen, and said Selectmen, shall in the same manner, from year to year, renew the prohibition as to all such persons as have not in their opinion reformed within the year; and if any licensed innholder, common victualler, or retailer, shall during any such prohibition sell to any such prohibited person any spirituous liquor in this act mentioned or referred to, he or she shall forfeit and pay for each offence, the sum of twenty dollars, and whenever the authorities aforesaid, agreeably to the provisions of this act, have prohibited the sale of any strong liquor to any misspender of time or estate as aforesaid, if any person shall, with a knowledge of said prohibition, give, sell, purchase or procure for, and in behalf of such prohibited person, or for his or her use, any spirituous or strong liquors as aforesaid, he shall forfeit and pay the sum of twenty dollars for each offence.

Sec. 15. *Be it further enacted,* That all fines, forfeitures, and penalties created by this act, may be sued for and recovered in an action for debt, or of the case, in any court of competent jurisdiction to try the same, by any person who will prosecute therefor, in which case the penalty, fine, or forfeiture shall enure, one moiety thereof to the county where the offence was committed, and the other moiety to the person prosecuting for the same; or the same may be prosecuted for and recovered by indictment in any court of competent jurisdiction, in which case the whole of the fines, forfeitures and penalties shall enure to the county where the offence was committed;—and in all cases arising under this act in the City of Boston, (excepting where the fine, forfeiture, or penalty exceeds twenty dollars,) the Police Court shall be held to be a court of competent jurisdiction; and the prosecutions in said court shall be by complaint or information, subject to the right of appeal to the Municipal Court; but the Police Court shall not have power under this act to sentence to imprisonment. *Provided,* That in all cases where a person shall be convicted of a breach of this act, and is unable to pay the penalty, fine, or forfeiture, or fails to do it, he may be imprisoned in the jail of the county where the offence was committed, for a term not more than ninety days, at the discretion of the court before whom trial has been had. *Provided further,* That any licensed person described in this act, being twice convicted of any breach of it, shall thereupon, in addition to the penalties herein before provided, be liable to a further punishment of not more than ninety days imprisonment, in the jail of the county within which the offence was committed, at the discretion of the court before whom trial may be had.

Sec. 16. *Be it further enacted,* That the act for the due regulation of licensed houses, passed on the twentyeighth day of February, one thousand seven hundred and eightyseven, and the several acts in addition thereto, and all former laws on the same subject, be and the same are hereby repealed. *Provided however,* That nothing herein contained shall affect any suit, indictment, or other legal proceeding now commenced or pending, or that shall be hereafter commenced for any breach of the laws which are by this section repealed, nor the rights of any person now licensed, for the remainder of the term for which they are licensed.

THE MOCKING BIRD.

The following interesting account of the Mocking Bird is taken from Mr Nuttall's Manual of Ornithology.

The Mocking Bird, like the Nightingale, is destitute of brilliant plumage, but his form is beautiful, delicate and symmetrical in its proportions. His motions are easy, rapid and graceful, perpetually animated with a playful caprice, and a look that appears full of shrewdness and intelligence. He listens with silent attention to each passing sound, treasures up lessons from anything vocal, and is capable of imitating with exactness, both in measure and accent, the notes of all the feathered creation. And however wild and discordant the notes and calls may be, he contrives with an Orphean talent, peculiarly his own, to infuse into them that sweetness of expression and harmonious modulation, which characterize this inimitable and wonderful composer. With the dawn of morning, while yet the sun lingers below the blushing horizon, our sublime songster, in his native wilds, mounted on the topmost branch of a tall bush or tree in the forest, pours out his admirable song, which, amidst the multitude of notes from all the warbling host, still rises pre-eminent, so that his solo is heard alone, and all the rest of the musical choir appear employed in mere accompaniments to this grand actor in the sublime opera of nature. Nor is his talent confined to imitation; his native notes are also bold, full, and perfectly varied, consisting of short expressions of a few variable syllables, interspersed with imitations, and uttered with great emphasis and volubility, sometimes for half an hour at a time, with undiminished ardor. These native strains bear a considerable resemblance to those of the Brown Thrush, to whom he is so nearly related in form, habits and manners; but like rude from cultivated genius, his notes are distinguished by the rapidity of their delivery, their variety, sweetness, and energy.

As if conscious of his unrivalled powers of song; and animated by the harmony of his own voice, his music is as it were, accompanied by chromatic dancing and expressive gestures; he spreads and closes his light and fanning wings, expands his silvered tail, and with buoyant gaiety, and enthusiastic ecstacy, he sweeps around, and mounts and descends into the air from his lofty spray, as his song swells to loudness, or dies away in sinking whispers. While thus engaged, so various is his talent, that it might be supposed a trial of skill from all the assembled birds of the country; and so perfect his imitations, that even the sportsman is at times deceived, and sent in quest of birds that have no existence around. The feathered tribes themselves are decoyed by the fancied call of their mates; or dive with fear into the thicket, at the well feigned scream of the Hawk. Soon reconciled to the usurping fancy of man, the Mocking Bird often becomes familiar with his master; playfully attacks him through the bars of his cage, or at large in a room, restless and capricious, he seems to try every expedient of a lively imagination, that may conduce to his amusement. Nothing escapes his intelligent and discerning eye or faithful ear. He whistles perhaps for the dog, who, deceived, runs to meet his master: the cries of the chicken in distress, bring out the clucking mother to the protection of her brood. The barking of the dog, the piteous wailing of the puppy, the mewing of the cat, the action of a saw, or the creaking of a wheelbarrow, quickly follow, with exactness. He repeats a tune of considerable length; imitates the warbling of the Canary, the lisping of the Indigo bird, and the mellow whistle of the Cardinal; in a manner so superior to the originals, that mortified and astonished, they withdraw from his presence, or listen in silence, as he continues to triumph by renewing his efforts.

In the cage also, nearly as in the woods, he is full of life and action, while engaged in song; throwing himself round with inspiring animation, and as it were, moving in time to the melody of his own accents. Even the hours of night, which consign nearly all other birds to rest and silence, like the Nightingale, he often employs in song, serenading the houseless hunter and silent cottager to repose, as the rising moon illuminates the darkness of the shadowy scene. His capricious fondness for contrast and perpetual variety appears to deteriorate his powers. His lofty imitations of the musical Brown Thrush are perhaps interrupted by the crowing of the cock, or the barking of the dog; the plaintive warblings of the Blue Bird are then blended with the wild scream and chatter of the Swallow or the cackling of the Hen; amid the simple lay of the native Robin, we are surprised with the vociferation of the Whip-poor-will; while the notes of the garrulous Jay, Kildeer, Woodpecker, Wren, Fifing Baltimore, and many others succeed, with such an appearance of reality, that we almost imagine ourselves in the presence of the originals, and can scarcely realize the fact, that the whole of this singular concert is the effort of a single bird. Indeed it is impossible to listen to these orphean strains, when delivered by a superior songster in his native woods, without being deeply affected and almost riveted to the spot, by the complicated feelings of wonder and delight, in which, from the sympathetic and graceful action, as well as enchanting voice of the performer, the eye is no less gratified than the ear. It is however painful to reflect, that these extraordinary powers of nature, exercised with so much generous freedom in a state of confinement, are not calculated for long endurance, and after this most wonderful and interesting prisoner has survived for 6 or 7 years, blindness often terminates his gay career; and thus shut out from the cheering light, the solace of his lonely but active existence, he now, after a tune, droops in silent sadness and dies.

Successful attempts have been made to breed this bird in confinement by allowing them retirement and a sufficiency of room. Those which have been taken in trap-cages are accounted the best singers, as they come from the school of nature, and are taught their own wild wood-notes. The prices of these invaluable songsters are as variable as their acquired or peculiar powers, and are from five to fifty dollars: even a hundred has been refused for an extraordinary individual. The food of the young is thickened meal and water, or meal and milk, mixed occasionally with tender fresh meat, minced fine. Animal food, almost alone, finely divided and soaked in milk, is at first the only nutritive food suited for raising the tender nurslings. Young and old require berries of various kinds, from time to time, such as cherries, whortle-berries, straw-berries, &c. and in short, any kind of wild fruits of which they are fond, if not given too freely are useful. A few grasshoppers, beetles, or any insects conveniently to be had, as well as gravel, are also necessary: and spiders will often revive them when drooping or sick.

THE MEETING OF WATERS.

The meeting of certain rivers with the ocean, is thus beautifully described in Malte Brun's Geography.

Rivers running into the sea present a great variety of interesting phenomena. Many form bars of sand, as the Senegal and the Nile; others, like the Danube, rush with such force into the sea, that one can, for a certain space, distinguish the waters of the river from those of the sea. The Mississippi ejects its waters with such force, that it retains the form of a strong and rapid river even in the bosom of the Atlantic, traverses the American coast for upwards of two thousand miles, and first mingles with the ocean near the western shores of Scotland. This prodigy is denominated the *Gulf Stream.* Rivers, however, sometimes experience the superior influence of the sea, which repels the waters into their bed. Thus the Seine, forms at its mouth a "bar of water," and the Garonne, unable to discharge, with sufficient rapidity, the waters which it accumulates in a kind of gulf between Bordeaux and its mouth, exhibits this aquatic mountain, stopped by the flow of the tide, rolling backwards, inundating the banks and agitating vessels.

The most sublime phenomenon of this kind is that of the giant of rivers, the Orellana, called the river of the Amazons. Twice a day it pours its imprisoned waves into the ocean. A liquid mount is thus raised to the height of one hundred and eighty feet; it frequently meets the flowing tide of the sea, and the shock of these two bodies of waters is so dreadful that it makes the neighboring shores tremble. Fishermen and navigators fly from it in the utmost terror. After every full moon, when the tides are highest, the river seems to redouble its power and energy; its waves and those of the ocean rush against each other like the onset of two mighty armies. The banks are inundated with their foamnig waves: the rocks drawn along like light pebbles, and borne as weapons of war almost upon the surface of the adverse tides, are compulsory participators in the conflict, by dashing against and fracturing each other. Loud noises, like the clamor of warring hosts, re-echo from island to island. One would suppose the genius of the river and the god of the ocean were contending in battle for the empire of the waves. The Indians call this phenomenon *Pororoca.*

STEAM CARRIAGES.

The select committee of the British House of Commons, appointed last session, on the motion of Colonel Torrens, conclude their Report with the following summary of the result of their inquiries:

1. That carriages can be propelled by steam, on common roads, at the rate of ten miles per hour.
2. That at this rate they have conveyed upwards of fourteen passengers.
3. That their weight, including engine, fuel, water and attendants, may be under three tons.
4. That they can ascend and descend hills of considerable inclination, with facility and ease.
5. That they are perfectly safe for passengers.
6. That they are not (or need not be if properly constructed) nuisances to the public.
7. That they will become a speedier and cheaper mode of conveyance than carriages drawn by horses.
8. That as they admit of greater breadth of tire than other carriages, and as the roads are not acted on so injuriously as by the feet of horses in common draught, such carriages will cause less wear of roads than carriages drawn by horses.
9. That rates of toll have been imposed on steam carriages which would prohibit their being used on several lines of road, were such charges permitted to remain unaltered.

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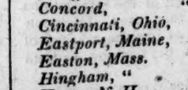

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